

Poetry.

"TO MARY IN HEAVEN."

Thou lingering star with less'ning ray,
That lov'st to greet the early morn
Again thou usher'st in the day
My Mary from my soul was torn.

O Mary! dear departed shade!
Where is the place of blissful rest?—
See'st thou thy lover lowly laid?
Hear'st thou the groans that rend his breast?

That sacred hour can I forget—
Can I forget the hallowed grove
Where by the winding Ayr we met
To live one day of parting love!

Eternity will not efface
Those records dear of transports past,
Thy image at our last embrace;
Ah! little thought we 'twas our last!

Ayr, gurgling kiss'd his pebbled shore,
O'erhung with wild woods, thick'ning green,
The fragrant birch and hawthorn hoar,
Twin'd am'rous round the raptur'd scene.

The flowers sprang wanton to be press'd,
The birds sung love on ev'ry spray—
Till too—too soon, the glowing West
Proclaim'd the speed of winged day.

Still o'er these scenes my mem'ry wakes,
And fondly broods with miser care!
Time but th' impression stronger makes,
As streams their channels deeper wear!

My Mary—dear departed shade!
Where is thy place of blissful rest?
See'st thou thy lover lowly laid?
Hear'st thou the groans that rend his breast?

Education of the Heart.

It is the vice of the age to submit learning for wisdom—to educate the head, and to forget that there is a more important education necessary for the heart. The reason is cultivated at an age when nature does not furnish the elements necessary to a successful cultivation of it; and the child is solicited to reflection when he is only capable of sensation and emotion. In infancy the attention and the memory are only excited strongly by things which impress the senses, and move the heart, and a father shall instil more solid and available instruction in an hour spent in the fields where wisdom and goodness are exemplified, seen and felt, than in a month spent in the study when they are expounded in stereotyped aphorisms.

No physician doubts that precocious children, in fifty cases for one, are much the worse for the discipline they have undergone. The mind seems to have been strained, and the foundations for insanity are laid. When the studies of maturer years are stuffed into the head of a child, people do not reflect on the anatomical fact, that the brain of an infant is not the brain of a man; that the one is conformed, and can bear exertion—the other is growing and requires repose: that to force the attention to abstract facts, to load the memory with chronological and historical or scientific detail—in short to expect a child's brain to bear with impunity the exertions of a man's, is just as rational as it would be to hazard the same sort of experiment on its muscles.

The first eight or ten years of life should be devoted to the education of the heart—to the formation of principles rather than to the acquirement of what is usually termed knowledge. Nature herself points out such a course; for the emotions are then the liveliest and most easily moulded, being as yet unalloyed by passion. It is from this source that men are hereafter to draw their sum of happiness or misery; the actions of the immense majority are, under all circumstance, determined much more by feeling than by reflection; in truth, life presents an infinity of occasions where it is essential to happiness that we should feel rightly; very few where it is at all necessary that we should think profoundly.

Up to the seventh year of life very great changes are going on in the structure of the brain, and demand therefore, the utmost attention not to interrupt them by improper or over excitement. Just that degree of exercise should be given to the brain at this period as is necessary to its health; and the best is oral instruction, exemplified by objects which strike the senses.

It is perhaps unnecessary to add, that at this period of life, special attention should be

given by both parents and teachers, to the physical development of the child. Pure air and free exercise are indispensable; wherever either of these are withheld, the consequences will be certain to extend themselves over the whole future life. The seeds of protracted and hopeless suffering have, in innumerable instances, been sown to the constitution of the child simply through the ignorance of this great fundamental physical law; and the time has come when the united voices of these innocent victims should ascend "trumpet-tongued," to the ears of every parent and every teacher in the land, "Give us free air and wholesome exercise; leave to develop our expanding energies in accordance with the laws of our being and full scope for the elastic and abounding impulses of our young blood!"—*London Quarterly Review*.

EDUCATION.

But perhaps the most common error is that which confounds education with the acquisition of knowledge, and overlooks the cultivation of the character and habits. Ask the bulk of men what they mean by an educated youth, and they will probably answer—a youth whose mind is richly stored with all sorts of knowledge, sacred and profane. But no answer can be wider from the mark. In order to the training which constitutes real education, the main thing is not knowledge of whatever kind, nor mental culture however complete; the main thing is the formation of good principles and good habits. What of mere knowledge, if it does not tell on the temper and conduct? Evil spirits have knowledge, and in great perfection; and some of the worst of men have it. Knowledge is but learned ignorance, and the pursuit of knowledge but a stir and curiosity after shadows, unless piety and virtue be in attendance. Were there indeed no God, and no Saviour, and no future existence, were this life not a state of probation, had man no law of God to obey, and no pardon to solicit from the Divine mercy, then the business of education might be limited to the mere acquisition of knowledge, or the mere refinement of the taste, or the mere gaining of the honours which are won at schools and colleges; but with the awful relations and responsibilities, present and future, which surround man, and are inseparable from his being, no education, it is plain, can suffice, which stops short in knowledge, and notions; no education can suffice save that which undertakes the government of his moral choice as well as his understanding, which undertakes to make him good as well as wise; which, in short, fulfils the scriptural conditions of training him up "in the way he should go."—*From a Sermon by the Rev. Dr. McCulloch*.

Instinct.

This wonderful and mysterious power, which invariably leads its possessor right, and never, like man's boasted reason, gets its followers into scrapes, is seldom more beautifully displayed, than in the following instance:

"In a hive of bees it was discovered that the moth had commenced his ravages, and the destruction of the young bees, or the abandonment of the hive by the old ones, was anticipated. In view of the latter alternative, a new hive was placed near the old one. Shortly after, the bees were seen entering it, each carrying what appeared to be some green leaf. On examining the hive, long rolls of clover leaves were discovered. Looking closely, they were found to consist of separate packages neatly folded up, and cemented at the edges with great nicety: each package containing a young bee and a sufficient quantity of nutriment for its support. From the facts, it would seem that the persecuted bees, in order to guard their young in future from the attacks of their deadly enemy, adopted this ingenious device. Had they been actuated by what MAN calls reason, could they have superior intelligence or greater apparent knowledge of causation?"

Trials that are Trials.

We find in the *Baptist Chronicle* a sketch of Rev. Jacob Preacher, a colored preacher who for many years used to preach extensively in the Middle and Eastern States. He was formerly a slave in Virginia, and a famous fiddler, and many were the beatings he endured after his conversion for his conscientious refusals to play for the dancing revels.

"On one occasion a minister, at whose house he was stopping on his journey, was speaking of some trial which he had been called to bear. The venerable old man, whose

white head contrasted strikingly with his deep sable countenance, was moved to speak of his own past experience. He was exceedingly modest, and seldom, unless under peculiar circumstances, referred to himself or his own history. 'Ah, my brother,' he said 'you speak about trials. You don't know what trials are. You have not yet begun to feel them. I was born a slave. At last I was enabled to buy my liberty. I afterwards succeeded in purchasing my wife. But I had nine children. The estate was just about that time broken up, and I saw eight of my children sold under the hammer and scattered; and I have never seen one of them from that day to this. One of them—he continued, as the big tears rolled down his cheek—'one of them they left me because he was a poor crippled boy that no one would buy.' The venerable old servant of God could say no more; the memory of this trial indeed had too deeply stirred the fountains of feeling."

The Farm.

Sugar for Preserving Butter.

A great deal has been written on preservatives for butter. Some writers say, if the buttermilk is wholly separated from the butter, that no preservative is necessary, as pure butter will keep well without any addition. Yet very few ever attempt to keep butter without the aid of a preservative; and most persons prefer butter slightly salted, and some would have it sugared also. We have known a few individuals who preferred butter without salt, at each churning a little has been kept pure for their special use.

Some persons say that salt is the only proper preservative of butter, as other substances, sugar, saltpetre, &c., are injurious to the quality. Now this reminds us of those dictatorial individuals who would make their taste a standard, though it is at variance with that of the majority of consumers. One pomologist says that a vinous-flavored peach is the best, and that a pear of a champagne quality should be preferred, while the majority of people are in favor of sweet, luscious fruits. One person prefers tea, another coffee, and a third would like something a little more vinous or spiritous.

How absurd, then, when tastes are so different, for any one to assume the authority of judging for himself and others too! Salt is used in butter both for the purpose of preservation and to render it more palatable. But for long keeping twice as much salt is used as is necessary to adapt it to the taste of consumers generally. It is evident from the small quantity of salt in lump butter, which usually sells high in market, while tub butter, equally as good, excepting the larger quantity of salt, generally sells 25 per cent lower.

As the large quantity of salt, used for preservation, is injurious, as to taste, why should we not use a suitable quantity of salt for taste, and add sugar as a further preservative? For our use we prefer butter and meat preserved, in part, by sugar, instead of using salt wholly, and using for preservation twice as much as would render it palatable. Butter and meat, preserved partially by sugar, are more healthful, as well as palatable.—*N. E. Farmer*.

COWS.

Great numbers of good Cows shed some of their milk before the time for milking comes, but the loss is not half so great as most people imagine. In the first place the quantity leaking out is not so great as many suppose. Then as to the quality, the real value of what comes spontaneously, it is very trifling compared with the quality of that which is last drawn from the teats. It has been proved fully that the last gill is worth more than ten times as much as the first one for making butter. If a quart therefore leaks out it is of but little real value.

It is not an easy matter to prevent the leaking from the teats. When but one cow is kept she may be milked three times each day. This will be a partial remedy. Cows should never be hurried from the pasture. Boys often whip them and make them run. This should never be permitted.

We have never yet seen a cow that shed so much milk in the pasture as to materially diminish her value. Have a good and regular milker—let the milk be always drawn at the same hours in the day, and you will not probably lose much by the too ready flowing of the milk. We have lost more milk from cows that did not shed it freely enough—or that held it back—than from those that shed it too freely.—*Mass. Ploughman*.

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PUBLISHED EVERY FRIDAY, FOR THE PROPRIETORS, BY

D. A. CAMERON,

At the OBSERVER Office, Prince William Street, corner of Church Street, opposite Sands' Arcade.

TERMS:—10s. per annum, in advance; 12s. 6d. if payment is deferred 6 months. Eight copies sent to one address for fourteen dollars; if payment is deferred for 3 months 10s. each invariably.

TERMS OF ADVERTISING:—For one square, (12 lines or less), 3s. for the first, and 1s. 3d. for each subsequent insertion.

All Communications, &c., connected with the paper, to be directed to the Editor.

No Letters will be taken from the Post Office unless post paid.

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